

Dubuque in Early Times

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[From the Dubuque Herald.]
DUBUQUE IN EARLY TIMES.

BY ELIPHALET PRICE.

During the early settlement of the Black Hawk purchase, there were many scenes expressive of the progress of civilization, patriotism and christianity, that transpired at Dubuque before in any other part of the country now known as the State of Iowa. Of some of these scenes we propose to speak only in a chronological sense, while others we shall allude to with that historical brevity which will enable us to preserve the panoramic design of this sketch.

To begin with the progress of civilization, we will state that the first white man hung in Iowa in a christian-like manner was Patrick O'Connor, at Duquque, in June, 1834. The first murder committed in Iowa that arose to the dignity of commanding public attention, was the killing of George O'Kief, at Dubuque, in May, 1834. The first white man publicly horsewhipped in Iowa, by a woman, was a resident of Dubuque. The whipping took place on Main street, in the vicinity of the ground now occupied by the Post Office, in September, 1833. The whip was applied by Miss S—— until Mr. G—— agreed to deliver up her gold watch—which he did in a very polite and gentlemanly manner. The man who first unfurled the Star Spangled Banner in Iowa was an Irishman, by the Name of Nicholas Carroll, living in the vicinity of Dubuque. The flag was run up soon after 12 o'clock, on the morning of the 4th of July, 1834. Mr. Carroll contracted with us for this flag, and paid us the sum of ten dollars—the contract price. The flag was under our direction, and superintended by a black woman, who was a slave. The flags at Burlington and Davenport, we are informed, did not go up until after sunrise on that day. The first runaway match in Iowa for matrimonial purposes took place

at Dubuque, in September, 1835. It was censured at the time by a few married women of the village, who had forgotten that there was a time when they would have jumped out of a three story window or paddled themselves across the Mississippi in their sun-bonnets to follow the youth they loved, had any person attempted to annul their plighted vows by threatening, with uplifted foot, the seat of Cupid's trowsers.—The runaways were both young. The young lady had been raised up on the frontier, and was regarded as being very pretty. She was a wild, laughing dashing romp, with flowing curls, and marched the young men of the mines to the right or left, as pleased her fancy. She had a short time previously reluctantly embarked in a matrimonial alliance under the direction of her parents, and was being duly domesticated as the wife of one who was greatly her senior in years. Her husband had retired to rest on the evening she left him, and was lulled to sleep by the melody of her voice, as she caroled forth, in wild bewitching strains, the Scottish ballad, "Coming through the Rye ;"

"There is a lad, I know full weel,
I dearly love mysel' ;
But what his name, or where his hame.
I dinna choose to tell.
Every lassie has her laddie ;
Nane they say have I,
And yet there's one—(I hear his step,)
I'm off, old chap—good bye.

The first church or house devoted to the worship of God, in Iowa, was erected at Dubuque, August, 1834. As it has recently been claimed by the people of Burlington that they erected the first church in Iowa, in 1835, we will state that we have a clear and distinct recollection concerning this building.

About the first of August, 1834, we, with five or six other young men, were assisting Mr. Davis Grafford to raise one corner of his log house out of the cellar into which it had fallen. While thus engaged, Mr. Johnson, an old man much respected by the citizens of Dubuque, and who was known to be a member of the Methodist denomination, came up and

asked if we would subscribe something towards the building of a church—and went on to describe the size of the building, and to say that it was to be used as a school house also. One of the young men said he would give a dollar towards building a gambling house, but nothing for a church. Johnson, who had but one eye, had on a broad-brimmed hat, greasy and much worn; his beard was apparently of a week's growth and he was accompanied by a swarm of flies—who, when he stood still, settled down upon the legs of his pantaloons and the arms of his coat, to luxuriate upon the molasses and other grocery store sweets that glistened on these parts of his wardrobe, throwing his head and person back so as to enable him to fix his one eyed gaze upon us, from beneath the broad brim of his hat that lopped down in front, observed, with a smile on his countenance, and in a mild and pleasant tone of voice :

“You are all young men who, I have no doubt, have been raised by Christian parents. Many of you may live to raise families on the “purchase,” and, if such should be the case, I am sure that none of you will blush when you tell your children that you helped to build the first church in the Black Hawk purchase.”

For two or three minutes nothing was said upon either side, when the young man who proposed to aid in the building of a gambling house, observed “Old hoss, here’s a dollar.”

All the others gave from fifty cents to a dollar. We paid seventy-five cents, being all the money we had. No early scene in the history of Dubuque that passed under our personal observation has imprinted itself upon our mind so vividly as this.

The first church quarrel that took place in Iowa, occurred in Dubuque about the first of October, 1834. Joseph Smith, who was then in the zenith of his glory and power at Nauvoo, dispatched one of the Elders of his church to discourse to the benighted inhabitants of the Dubuque mines. His arrival in town was soon noised about, and it was said at the same time

that the Methodists had the key to the church and would not permit him to preach in it. This created some excitement, when a crowd of young men started with the Mormon to the church. It was dark, but a number of persons had already collected around the door which was locked. One man forced his way through the crowd, stuck his bowie knife in the door, and said, "I helped to build this church, and I'll be damned if it shan't be free to all denominations." Just then some person came forward and unlocked the door, when the log church was soon filled with attentive listeners to the Mormon's discourse.

The first Catholic Church erected in Iowa, was commenced at Dubuque in the spring of 1835, under the management and direction of an educated and gentlemanly little French priest by the name of Mazzuchelli. This was a stone edifice. We took the contract, and furnished the stone for this building until it was about eight feet high, when we left Dubuque for a more northern latitude. We never transacted business with a more honorable, pleasant and gentlemanly person than the Rev. Mr. Mazzuchelli. We left him seated upon a stone near the building, watching the lazy movements of a lone Irishman, who was working out his subscription in aid of the church. We have never seen him since.

The first person tarred and feathered in Iowa was a young man named Wheeler. This took place in Dubuque in the spring of 1834. There had been a young man wandering about the mines for some time in a deranged state of mind. A subscription of money was raised, and Wheeler employed to take the insane person home to his father in Missouri. Upon the return of Wheeler to Dubuque, some one charged him with having abused the insane person on board the steamer, and with having left him at a wood yard, in Missouri, in a destitute condition. Wheeler was arrested. He declared that he was innocent, and asked them to write to the father of the insane person.

Judge Lynch refused his appeal, and he was tarred and

feathered and drummed out of town. A few days after a letter was received from the father of the deceased person, thanking the citizens of Dubuque for returning to him his son, and requesting them to express to Mr. Wheeler his many thanks for the care and attention he had given to the wants of his son during his journey from the mines to his home in Missouri. The person who preferred the charge against young Wheeler could not be found, and the man who wanted to get a fight on his hands had only to charge some person with having been engaged in this tarring and feathering transaction.

The first newspaper published in Iowa was the *Dubuque Visitor*, published in Dubuque, in 1836, by John King, who was the editor and proprietor of the paper. Mr. King was regarded at that time as being fairly entered upon the roll of Bachelors. Many of his editorials were addressed to the ladies abroad, inviting them to visit the west, and particularly the mines of Dubuque. In due time the ladies appeared. The Hymeneal lasso was thrown—King was taken and quietly withdrew into private life.

Taking the history of past events, as a guide for the future, we have not a doubt but the name of John King will be as familiar to the school boy of Iowa three hundred years hence, as the name of Guttenberg is to the school boy of Germany at the present day.

The historian of that remote period may have to grope his way through Alexandrine ashes, to trace out the names of our early Governors, Senators and Congressmen, but he will only have to enquire at the nearest school house to be informed who it was that published the first newspaper in Iowa.

The first type stuck in Iowa was at Dubuque, in 1836, by a printer by the name of Keecker, and we have heard it said that the first letter set up by him for the *Dubuque Visitor* was the letter *I*, which afterwards proved to be the initial letter in the name of the State.

Printers have long been regarded as being generous and liberal, if not profligate in the expenditure of money; but

Keesecker was an exception to this rule, being prudent and economical. He was for many years regarded as the swiftest and most correct typographer among the printing offices at Dubuque. Questions in dispute of a typographical character, were generally referred to him, and his decision was held to be final and decisive.

He was afflicted with a stuttering impediment in his speech, out of which many anecdotes concerning him have been stereotyped in the offices at Dubuque—one of which we give as we heard it :

When A. P. Wood commenced the publication of the *Tribune* he was unwilling that Keesecker should have the credit of being the swiftest and most correct typographer at Dubuque, and accordingly challenged him to a trial of type-setting skill. Keesecker accepted the challenge, and the office of the *Tribune* was determined upon as the place where the trial should take place. Wood, being a member of the church, it was deemed prudent not to lay a wager upon the result, but it was understood that the party losing should give the other a day's work. These preliminaries being settled, it was arranged that the subject-matter to be set up should be the Lord's Prayer, and the party completing the job first was to announce the last word as a signal that he had finished. Accordingly the trial commenced ; Keesecker setting up the prayer according to his New England recollection of it, and Wood following the copy as laid down in the New Testament. When Keesecker had completed the job he commenced the announcement of the last word with a hissing, gasping, stuttering struggle, but before he could get through with it, Wood finished the three or four words he had to go, and shouted "Amen." Keesecker observed, "Th-th-that's what I've be-be-be-been trying to s-s-s-say this ha-ha-ha-half hour." The "imp" of the *Tribune* roller, who presided as umpire of the trial, after duly scratching his head with his inky fingers and revolving the matter over in his mind, in connection with the danger of losing his situation, decided in favor of Keesecker.

We publish below a lengthy extract, of religious and civil interest, from

A SERMON

On the History of the First Congregational Church of Lyons, Iowa, preached July 3d, 1864. by Rev. Geo. F. Magoun, Pastor, now Pres. of Iowa College.

Ten years will have elapsed to-night, since the present name of this church—First Congregational Church of Lyons—was taken. It was done at a church meeting in the old brick school house, July 4, 1854. The church, however, had been in existence as an organization covering this with adjacent ground for nearly fifteen years previously, now nearly twenty-five years in all. On the 21st of next December a quarter of a century will have elapsed since that pioneer church, the mother church, of which this is a continuation and a representative, was organized.—It took place at Union Grove, in Illinois, a dozen miles away, and a mile or two from the present town of Morrison. It was at the house of Henry Ustick, Esq., Rev. John H. Prentiss, of Fulton, presiding, and the master of the house, with Mrs. Abigail Ustick, his wife, Joseph Town and Hannah Town, his wife, Eliza Prentiss, wife of Rev. Mr. Prentiss, and Elijah Town—six persons—were organized into the first Congregational Church of Union Grove.” Six years afterwards there were twenty members,—eighteen had been received, ten of them residents of Fulton, eight of Lyons. One of these ten had died, and also two of the original members, another of whom had been dismissed. The members then residing at Union Grove, less than the original number, of whom only three now remained,* organized that year separately, and to avoid a conflict of names, and because part of the membership† was this side of the river, “residents of Lyons and vicinity,” the name of the

original church, this church, was changed to "The Congregational Church of Fulton and Lyons." The next year, 1846, it joined the "Northern Iowa Association," there being no Congregational bodies in the vicinity of Illinois. Eight years after—the church being fifteen years old—a legal incorporation was effected, also on this side of the river, the record running, "State of Iowa, Clinton Co.," the legal name taken being, "First Congregational Church of Fulton and Lyons; and the record adds, "to be at Lyons, in said county, located." Twenty-six more members had been added in these years, twenty-four of them upon this side of the river. July 4th, following the incorporation, the church again changed its name, by dropping the word "Fulton." On the 22d of that month the First Congregational Church of Fulton was organized, with seven members, four of them dismissed from this, three of them "other professors of religion" residing in Fulton. Our own organization, however, was not affected by either of these changes of name or place. It continued the same. The Union Grove and Fulton churches were other and new churches, separating from this. The Union Grove church is extinct; if any of its members survive, they are in the church of Morrison†. The Fulton church had the original records granted by this church ten years ago, in consideration of its being on that side of the river;—(the records being first copied into our book,) but that church is also now extinct, the members having all been dismissed by letters two years ago, and the church disbanded, and the same members, on these letters, being immediately organized into the Second Presbyterian Church of Fulton, which, of course, is not historically, or in any way, a representative of the original Union Grove Congregational Church. Our organization has been kept up, unbroken, from the 21st of December, 1839, until this day. The 21st of December, 1864, will complete the quarter of a century.

*Mr. and Mrs. Usfick and Mrs. Town. †Mrs. Boyd, Mrs. Boynton, Mrs. Owen and E. S. Hewitt.

‡Organized June 26, 1858, receiving nine from Union Grove.

There are now more than a hundred and fifty Congregational Churches in Iowa; there were seventy, less than half as many, ten years ago when Fulton church separated from this. There were twenty-six, one quarter as many, when the second Union Grove church was formed. There were three when this church was organized in 1839. These three were at Davenport, at Danville, (near Burlington,) and at Denmark. The Davenport church was gathered just five months before this; the Danville church just six months before; the Denmark church nearly a year and eight months before. Previous to that year there was but one sustaining the principles of the Pilgrims of New England in what was then the *new* Territory of Iowa. That was "Father Turner's" church at Denmark. It was organized May 5, 1838, when the settlement was two years old, and two months before Iowa Territory was severed from Wisconsin Territory, July 4, 1838. Denmark at that time was itself in Missouri Territory, the old north line of which ran a little way above where Burlington now stands. All this side of that line (41° N. L.) was Wisconsin till July 4, 1838, when a new line farther south was established for a new Territory named Iowa*. But years after that home missionaries were commissioned to "Fort Madison and Dubuque, *Missouri*." When this church was organized there were less than 23,000 people in Iowa. The country had been open to settlement for five years. Seven years before there was but one inhabitant except Indians and Indian traders. Fifteen years before, *i. e.*, forty years ago, President Monroe proposed to colonize the Indians west of the Mississippi here, as they would never be disturbed by white men! In 1839 about 65 miles in width from east to west had been in some sort opened to settlement. A few of the older towns, in the southern part of the Territory chiefly, had been founded. A half breed interpreter, Antoine LeClaire, had begun a village in 1833 at Davenport—on or near the site of an old Indian one,—

*The author is mistaken. The boundary of Iowa Territory on the south, was the same as Wisconsin, established April 20th, 1836. Missouri claimed jurisdiction but never exercised it over the "disputed tract."

ED. AX.

It had been surveyed in 1837, and in the fall before this church was planted a town organization had been effected there. It boasted 50 buildings. About this time Iowa City was selected as the future State Capital, Poweshiek's band of Sacs and Foxes being encamped two or three miles off. Three years before, "Father Turner" and Rev. William Kirby, of Illinois, had been upon an exploring Missionary tour as far north as eight miles this side of the spot where Davenport was afterwards commenced, where "Father Turner" preached the second sermon in the county of Scott, which then extended north of this place, the Territory containing but two counties. He says that "all the West lay spread out just as the Lord made it, in all its primitive beauty. Muscatine was disfigured by one (log) cabin: 2000 Indians were encamped (on the site of Davenport) waiting to receive their pensions from the Fort on Rock Island. This (Chamberlain's neighborhood above Davenport,) was the northern boundary of civilization. There was talk of some explorers who had gone up as far as Wapsipinecon. Dubuque, then, we did not call a "civilized place." On the other side of the river the people were so few that about the same time one of the earliest settlers of this place passed down from Port Byron to New Boston, where he found the wagons of two or three white men, having met no one on the way. As late as 1840 Iowa City was not yet upon any map. In 1843 the Indians were still so troublesome that Fort Atkinson was built above Dubuque, as a protection against them.

The first settlement in this county of Clinton was made in this town four years before this church was organized, by our fellow-citizen Mr. Elijah Buell, viz, in July, 1835. The second settler was Mr. George W. Harlan, who had been in the fort on Rock Island in the Black Hawk war, and subsequently made a "claim" where Port Byron is now built. The chief operations in this wild region then were speculations in land claims. It was in consequence of Mr. Buell's coming here that Mr. Harlan, who, with George and Archibald Allen, had com-

menced the settlement at the head of the Rapids,* sold out at Port Byron and came here, November, 1835. Mr. Buell brought his effects, in boats, the July previous, and built the first cabin—on the landing between the site of Hill & Thomas' Elevator and that of the next building south. He made hay that season down this (Main) street, where brick buildings now stand thickest, and it being all open prairie bottom, hauled the crop toward the river, or, as we should say, down town, for protection against fire, which then swept unrestrained over all this plateau. That fall he brought the first cattle into the county, and wintered them on hay. At that time Mr. LeClaire was the only inhabitant of Davenport, and a Mr. Sullivan, (afterwards of Rockingham,) the only one of Rock Island, trading with a few boxes of goods nearly opposite Fort Armstrong. A claim had been taken up between Fulton and Albany, by John W. Baker, but there were no villages along this portion of the river. The year after Mr. Buell came, (1836) Fulton and Sabula were commenced, and Rock Island was laid out, but without any people. In the fall of 1837 there was a beginning at Camanche; the surveyor who laid out the place went through on foot to Chicago in the winter, and sold town lots there from a sketch, without having driven a stake; people came from Chicago in the spring, and Camanche was quite a town before there was anything here or at Fulton. In 1838 or 1839 Albany was begun on John W. Baker's claim. The second Territorial Legislature meeting at Burlington in the winter of 1839—40 organized our County of Clinton, and it being represented that Camanche polled more votes than all the rest of the county, that was made the county seat. Subsequently, on the question of county seat being submitted to the people, one was selected on the prairie where DeWitt now stands, there being no inhabitants there, and a hewn log court house erected.† Mr. Buell ploughed

**I. e.*, on the Illinois side. LeClaire was started years after. Mr. Harlan now lives in Indiana. "Stumbaugh's Addition" was once his ground.

†Still standing on the east side of the Public Square in DeWitt.

the first land in the town and county in the spring 1836. The next spring the town plat was surveyed. The town was then named, after the city of the same name in France, by Mr. Buell and Mr. Dennis Warren. The first town organization was effected when the county was organized, three years after. All over this region then the law was "club law" for years. There were self-protective associations at Davenport and elsewhere to defend land-claims. When our Union Grove organization commenced in 1839, the population here consisted of 19 adults and 26 children. A large part of them came from Canada. The families were the following: Mr. Buell's, Mr. Harlan's, that of Mrs. Agnes Boyd, William Hogan's, David W. Fisher's, Elijah Owen's, with Alexander Aikman and his six sons, one of whom had a family. They all lived within forty rods of Mr. Buell's cabin by the river. Mr. Phillip Deeds also belonged to the settlement, living then alone on his farm to the southwest. Mrs. Boyd was the first member of this church residing on this side of the river. She joined three months after the organization, (in March, 1840,) and died in February, 1858. The second on this side was Mrs. Janet C. Boynton, (May, 1852,) who came from Canada, and has since removed to California. The third was Mrs. Elisabeth Owen. Dea. Wm. K. Vincent, who came in 1846 and died in 1859, was at his death the oldest resident member on this side; but he joined the church after the first change of name. Mr. William Warner, now of the army investing Petersburg under Gen. Butler, would be the oldest resident member at present, if he were at home. The oldest one continuously resident now is Mrs. Sarah Stockwell, who united on profession April, 1849, fifteen years ago, and ten years after the organization, while it still included Fulton.

In the early years the town grew very little. The first trader came in 1841, a Mr. Seball, from Georgia, who sold goods for Mr. W. G. Haun. The store is now a part of the Foundry opposite the National Bank, and was the first frame building erected in town. The second store opened was that of Bope

& Clayker, wo were succeeded by Mr. Thomas Crew, September, 1850. Mr. Albert M. Jacobsen succeeded Mr. Seball in 1849, but shortly went out of business. Mr. Crew was the only trader. There were about 200 inhabitants. Mr. James Hazlett came in 1853. After that the first stores were on the landing, near his present place of business. The railroad project of 1852, to Dixon and West, gave the first impetus to business and population. Meantime the little church had received up to that time about fifty members. But the village was in the earlier years so remote from the conveniences of civilization that the first settler was in the habit of procuring his family medicines as far off as St. Louis, an assorted supply for two or three years at a time!

The first minister of this church was Rev. John H. Prentiss who organized it. He resided at Fulton. He was from Onondaga, "West Hill," New York; came to Joliet, Illinois, June, 1835, organizing the Congregational Church there,* and removing to Fulton in 1838. Dr. Daniel Reed of Fulton, was one of the original members of both these churches. Mr. Prentiss preached here a year or two, and then removed successively to Naperville and Payson, (Ill.,) and to Onondaga, where he still resides. In June, 1841, Rev. Oliver Emerson, Jr., a member of the little church at Davenport, who had been a Baptist minister there, but rejected by the Baptists for not adhering to "close communion," and had preached six months for the Congregationalists, began to preach here, "at regular though distant intervals, and occasionally administering the sacrament," continuing till 1844. Part of that time other ministers preached here—his cousin, Mr. Thomas P. Emerson, an unordained licentiate, who had labored previously at Marion, and Mr. John C. Holbrook, one of the first deacons of the Davenport church, also a licentiate, commissioned† for the winter of 1841--2 as a home missionary for "Pleasant Val-

*The contention between "Old School" and "New was going on, (Excision, 1837,) and it is thought Mr. Prentiss desired Congregational organizations to avoid being compromised with either party.

†This was Mr. Holbrook's first engagement in the ministry, six months.

ley, Clinton County, &c." Mr. T. P. Emerson left the State, and Mr. Holbrook was sent to Dubuque in the spring of 1842. The appointments of these brethren were arranged by Mr. Emerson; and fulfilled, as his were, on this side of the river. Two or three years after (1844) his labors* were directed to De Witt, Albany, (Ill.), "and places between and round about." Lyons and Fulton were destitute. Dea. Vincent came in September, 1846, and his fidelity and earnestly active piety made up, in good part, the lack of a ministry. I do not know but he ought to have almost an equal place among those who have had the care of his church with that which Elder Brewster holds in the church of the Pilgrim Fathers at Plymouth. The prayer meeting he sustained with unflagging zeal. In the fall of 1846 this father in Israel, who sits before me, (Rev. Hiram G. Warner,) came here. He had been for a few years a Congregational minister, but for 27 years previous to 1841 a travelling and local Methodist preacher, uniting with Congregationalists first in the Milwaukee (Wis.) "District Convention," some 23 or 24 years ago. Father Warner is now 75 years of age. He was licensed to preach by the Methodists at Oswego, N. Y., at the age of 25; in the year 1814. It is therefore fifty years since his work in the ministry began. I suppose there is no other man living in Iowa licensed so long ago as a Protestant preacher. In the spring after he came (1847) he began to preach in his own log cabin two miles north of town, and then in town, there being some fifteen or twenty houses, and continued to preach there until Mr. Emerson resumed his appointments, doing missionary work for some time in the neighborhood. He was long the only resident minister to bury the dead. Mr. Emerson labored again between one and two years till Rev. Silas J. Francis came, in the summer of 1849. Mr. Francis was commissioned to "Fulton and Lyons" before the legal organization here, but lived and preached on

*December, 1845, Rev. Philip Bevan was invited to preach "once in two weeks," but never came. Mr. B. resided in Sabula, engaged in some mechanical employment. He afterwards entered Lane Seminary with the approval of Davenport Association, and subsequently became a N. S. Presbyterian "home missionary" in Indiana.

this side of the river two years, until 1851. The next preacher was a Free Will Baptist, Elder Junia T. Morey, who came from Rhode Island, an early acquaintance of the Pearce family, several members of which were in the church. He seems to have preached about two years, and now lives at Sand Prairie, on the Wapsipinecon. In 1853-4 Mr. Emerson's work was resumed again. The people were preparing to build their first church edifice, and he aided in this, but had no commission for this field. In 1854, Rev. J. C. Strong, formerly a missionary of the A. B. C. F. M., among the Choctaws, became the minister, and remained two years. After he left in June* Mr. Lorenzo J. White, then a licentiate, was invited to preach for one year, but declined. Rev. S. N. Grout, of Fulton, then supplied the pulpit one month. In November, Rev. Ovid Miner was engaged for six months, "to preach one sermon every Sabbath P. M.," and Rev. George R. Moore "to preach at 10½ o'clock A. M.," Mr. Miner did not remain his full time, and the forenoon service was given up in January, 1857. In the following May, Mr. White accepted another invitation and began his labors. He was ordained and installed the next year, (June 7, 1858,) and resigned in July, 1860, after a ministry of three years and two months. A call was then given to the present pastor, which was at first declined, and renewed in November, and accepted, and his labors commenced with the first of December and have now continued three years and seven months. In length of time Mr. Emerson's ministry here is first—some six years—mine is the next longest. In the number of members received, Mr. White's stands first†—more admitted in one year than in all of Mr. Emerson's or mine. In the number of services held and sermons preached, mine comes even before Mr. Emerson's, for he lived elsewhere, and supplied a number of other places, and was here not frequently. But in the self denials, fatigues,

*In May (1856) Rev. Mr. Merritt was invited for one Sabbath.

†The changes among those received have also been greater; but 99 of those who became members in his three years and a half are now remaining.

journeyings, perils, exposures to health and expenditure of strength it cost, there are none of us who have ever labored here who can compare our ministry with Mr. Emerson's.*

The remuneration to those who preached and ministered in early days was very slight. Something—a little—was paid to Mr. Emerson from 1841 down. Father Warner, being engaged in opening a farm, was never commissioned here as a home missionary, or paid for his labors. During the time of his preaching here and there, some four or five years, he once received from a gentleman at the funeral of whose wife he had preached, \$2.50 in a letter. I found upon the records in Davenport, that in 1840 Mr. Emerson was voted for service there \$15.00 a month and a seat at the tables of the church members in succession. In 1856 this church voted Mr. Grout \$15.00 for preaching one month—one sermon a day, I suppose. The self sacrifices and unrequited toil which the planting of these churches cost the ministers at an early day can hardly be appreciated now.

This church has had in all three places of worship of its own. Religious services began to be held on this side of the river first in 1836, after the new Union Grove organization, though sometimes still at Fulton. They were held a few times previously at Union Grove, but chiefly at Fulton. The first places of meeting in this town were the log cabin of Mr. Daniel Hess on Second street, just north of the foundry, and now a blacksmith's shop, and the cabin of Wm. Logan, rented for a time as a school house, which stood nearly on the site of the present "St. Louis House," upon the landing. Preaching was also held at Mr. Buell's cabin, in the Thomas neighborhood, at Father Warner's, as before mentioned, and in what is now Clinton. In 1847, after Mr. Warner began to preach in town, the new brick school house,—still standing with additions on Fourth street, south of Main,—became the center for public

*Of the ministers above named, four, viz: Messrs. Warner, Francois, Morey and myself have also been members, according to the old Puritan usage, and of the ministers' wives, six, viz: Mrs. Prentiss, Mrs. Warner, Mrs. Francis, Mrs. Morey, Mrs. White and Mrs. Magoun, all of them still living but the last.

worship. It was the smaller part next to the street which was then built. To this the people came from Teed's Grove, seven miles north, and from the Thomas neighborhood, four miles south. The Congregationalists and Methodists used it alternately. The first church edifice ever erected in town was the old brick Catholic church, now used as a warehouse, next back of Dr. Eennis' drug store. It was built in 1851. The second one was the brick Congregational, still standing in New Town, the first Protestant church edifice. The subscription paper with which it was started is dated April 16, 1854; Wm. K. Vincent, Wm. Sherman and Elijah Buell committee to whom subscriptions were to be paid. It was erected in 1855-6, principally through the indefatigable and self denying exertions of Deacon Vincent and Wm. Sherman. For a few Sabbaths before it was opened the old brick Catholic church was occupied. It was dedicated July 13, 1856, President Blanchard of Knox College preaching the sermon. The prospects of that part of the town, through which the railroad had been expected to cross from Illinois—after the railroad interests were removed to Clinton—rendered the location undesirable, and public service was held in it but a short time. Mr. Miner's last preaching was in that house, and the first of Mr. White's; though Mr. White's first sermon, the year before, was in the old Catholic church. The next April after the dedication it was decided to build again; this lot was obtained, an edifice of wood was erected in about two months' time, and dedicated within a year from the dedication of the brick church, less one day, viz., July 12, 1857, the present pastor, then pastor at Davenport, preaching the sermon. In November or December following, during a series of meetings held with the aid of Rev. George Clark of Ohio, a Lecture Room was added at the southwest corner for inquiry and prayer meetings. In March, 1859, a belfry and bell were added. In February 1860 the house was destroyed by fire; the bell, the carpeting—part of this now in use—the lamps, the settees—part of these—and one pulpit chair being saved. In

March (1860) it was voted to build again; the present edifice was erected, though not completed, and dedicated on the 24th of June, Rev. Dr. Haven, Professor in Chicago Theological Seminary, preaching the sermon. The audience room then occupied but part of the building, this west end being partitioned off for a lecture room; and the tower was built no higher than the bell deck. In the fall of 1861 the audience room was enlarged to the size of the house. In the fall of 1862 the spire was completed, and the present chapel building erected, and dedicated October 12th.*

The first deacons of this church were Henry Ustick of Union Grove, and Daniel Reed of Fulton—elected January 15th, 1840, at Union Grove, the church when first organized having no officers but Moderator and Clerk. They served nearly six years, when Deacon Ustick went with the new Union Grove organization, and Dr. Reed removed to Galesburg, Ill. For five years again the church was without deacons; though it was voted that "Brother Allen Cowles act as deacon until further action," which he did, though never formally elected, until he also moved away. The second deacons were Wm. K. Vincent and Grosvenor H. Rice, elected March 16, 1851. Mr. Rice ceased to be deacon when the new Fulton church was formed ten year ago, he and his wife and Dr. Reed and his wife (who had returned in the meantime,) being the four dismissed to commence that organization. Deacon Vincent continued in office till his death in Aug., 1859. The next election, May 1856, was that of Francis Page to the place left vacant by Deacon Rice. The senior deacon living at a distance, in April 1857, a third was chosen, Brother Amos B. Blakely, who, however, never accepted the office, and in September Dr. Joseph Brown was appointed. In May, 1858, a Church Manual was adopted which provided for four deacons.

*I add a few notices of the other church edifices of the town. The present Catholic church was commenced shortly after the brick Congregational, and opened at nearly the same time. Grace Church, Episcopal, was built next season, and consecrated in June, 1857. The Methodist was next, dedicated Sept. 20, 1857. The brick Presbyterian (now German Catholic,) was begun in 1857, and dedicated April 2, 1859. The Baptist was built in 1860, dedicated Dec. 2. The present Presbyterian in 1862, dedicated Oct. 12. The Lutherans occupy a building used in part for other purposes.

and Messrs. Vincent, Brown, Page and John Q. Root were chosen. After the death of Deacon Vincent, Nov., 1839, Brother J. H. Barnum was elected to the vacancy, and on the dismissal of Dr. Brown last Dec., Dr. Albert P. Sayles was elected.

The first Sabbath School ever gathered here is said to have been "held in the summer of 1839, in the house of Chalkley A. Hoag; this school was not regularly organized; the first organized Sabbath School was held in the summer of 1841 or '42, Frederic Hess Superintendent." When Father Warner came he found none in existence, and gathered a new one, in 1847, at his cabin two miles out of town. There are young persons here now grown to man's and woman's estate who were carried to that Sabbath School from town, being then children. After that there was a Union Sabbath School till 1856, in the brick school house. Deacon Vincent was Superintendent for a while. The Congregational Sabbath School was first held in our brick church in 1856, with 37 members on the first Sabbath, Francis Page, Superintendent. It has had for Superintendents since, Deacon Page, Dr. Brown, Deacon Barnum and Dr. Asa P. Tenney. As other churches have been formed and church edifices built, other Sabbath Schools have come into existence; the Methodist Sabbath School, for example, being organized May 25th, 1856, with 23 scholars.

The choir of this church has had a history specially pleasant in that it has been chiefly composed from the beginning of the same persons, and has been exempt from misunderstandings and dissensions. It has been, in deed and in truth, a fountain of "harmony." Mr. Mark M. Jones has been for the longest period its conductor. The Ladies' Societies hardly belong to the public history of the church. The first one was organized May 28, 1855.

The other churches in town, the majority of them the juniors of this by fifteen years, were organized in the following order: The course of organization in the Methodist Episcopal church is peculiar, and not after the complete form of other de-

nominations. A "class" was gathered here in the summer of 1840,—the year after our organization,—by Barton H. Cartwright, of Illinois, the first Protestant preacher in Iowa, as I suppose *He is said† to have been "a member of Rock River Conference." Lyons was made a part of Camanche circuit, and continued so for several years— "In the summer of 1855, the circuit somewhat changed; the conference sent Rev. J. B. Taylor, who at once commenced to make arrangements for a station. The first quarterly meeting of Lyons charge was held October 18, 1856."‡ The Roman Catholic church was gathered in 1851. The Lutheran in 1854. The Baptist church was organized in 1855, (Aug. 23.) an earlier "Fulton and Lyons" Baptist church having been gathered in 1845, and disbanded after an existence of about four years.— The present church has no connection with that whatever. The Presbyterian church was organized in 1855, (Nov. 11.) and the parish of Grace Church in December of the same year. The German Catholic Church separated from the other of the same denomination in Jan., 1863.§ Nothing ever

*Mr. Cartwright preached in Burlington as a local preacher as early as 1834, the year after the land this side of the Mississippi was opened to settlement. "He is said to have been sent over here by the eccentric backwoods preacher, Peter Cartwright, who was at that time Presiding Elder of the Quincy District, Illinois, which embraced all of that State lying west of the Illinois river." [Sermon on "The Progress of Religion in Iowa for 25 years" by Rev. W. Salter, Burlington, June 20, 1858.] A "class" was formed in Burlington that year, and one in Dubuque of four members, the commencement of the first religious organization in the place. [Historical Sermon, April 8, 1860, by Rev. J. C. Holbrook.] Classes were formed in Sabula and Camanche, 1839 or '40.

†Communication in the Lyons Mirror, July 7, 1864, signed "PIONEER."

‡MSS. notes of W. W. Sanborn, Esq.

§I am able to add the names of those who have ministered to these churches. Rev. F. C. Jean has been the only priest of the Roman Catholic church from the beginning. The Methodist preachers have been Messrs. McMurtry, (Asa McMurtry? who held a two days' meeting with Peter Cartwright, and his son-in-law, Wm. D. R. Trotter, in Burlington in 1834.) Hohman, a Kentuckian, Stinson, a local preacher, John Walker, two years, Roberts, Greenup, Crawford, Gurley an Englishman, Walker again, Blackburn and Odell, circuit preachers. Rev. J. B. Taylor was in charge, when Lyons became a station by itself, three years, and the stationed preachers in charge since have been Rev. Messrs. Kynett, Brindle, Ames and Fellows. The extinct Baptist church of 1845 was ministered to one year by Rev. Mr. Fisher, who organized it. He is now in Oregon. Rev. A. H. Starkweather was here July 4, nine years ago, and finding about half a dozen Baptists, was appointed by the Baptist General Association of Ill. a missionary to Fulton and Lyons. In August he organized the present church. Subsequently Rev. A. A. Sawin preached about two years, and after him Mr. Starkweather till the present time. The ministers of the Presbyterian church have been Rev. Daniel Clark, by whose agency it originated, (dismissed in 1862,) and Rev. H. L.

marred the kind and pleasant relations between this church and its younger sisters except the organization of the Presbyterian church, the result of division, six of its twelve members being induced to leave this church. I allow myself only the briefest statement here. This was Home Missionary ground. The Congregationalists and Presbyterians had been united in Home Missionary operations throughout the West from the early years of this century. The greatest religious evil in new settlements always is the multiplication of little unnecessary churches, unable to support themselves, and under temptation to prey upon one another, in these new and small towns where one or two at most would amply supply the religious wants of the people. In such cases charitable funds are drawn upon for years for expenditures out of all proportion to the results secured; sectarianism is greatly intensified; conversions are prevented, and religion weakened in proportion. To prevent these evils—so far as these two denominations were concerned—their missionary operations had been united, Congregational and Presbyterian churches being sustained indiscriminately out of the same funds. The safeguard against the multiplication of petty rival churches was thought to be in this principle—viz: That where a dependent church already existed, either Congregational or Presbyterian, no second church of either denomination should be started in the place and draw missionary aid till the first had become self-supporting.

Stanley. The rectors of Grace Church have been Rev. H. W. Beers, from the beginning till July, 1860, and Rev. G. W. Watson. The Lutheran church has had for its ministers Messrs. Shidy, Schmidt, Fredrich, Schmidt again, and Oswald. The priest of the German Catholic church is Rev. Louis Meis, the only incumbent.

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